

The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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those brethren whose piety the Convention does not question, answer. *The Layman's* mighty "which?" since *The Layman* in its following have so fervently

and fervently set down on the only claim they knew how to make in order to ascertain what in those doctrines they ought to give up? Now, we do not en-

dorse the pamphlet of M. T. Martin as a whole, and especially as it is represented and interpreted by *The Layman* and

some Baptists, and may not be included in *The Layman's* order to "walk the plank";

The Layman condemns the late re-statement of Martin's views, as essentially and wholly heretical, then the *Layman* is

the party to "get out," if any

body goes, for without doubt

and without question there are some sound Baptist views in that paper.

It seems to us, any way, that *The Layman* is having entirely too much to say about people

"getting out" of the Convention.

Does it mean by all of this clamor to force a division? Let it re-

member that we were all here long before *The Layman* came?

Any way, we at least want it distinctly understood that

if, by any means, *The Layman* means that we, or

any of us must go, that before

we go, we propose to institute a

searching and critical compari-

son of *The Layman's* orthodoxy

with that of THE RECORD's. Do you see?

WHAT SHALL WE DO?

Apropos to what "Observer" says in last week's RECORD, we give the following from another issue of *The Jasper County Review*:

"BARNETT.—The holiness

meeting closed here Monday

morning, and Rev. Guy, with

his corps of Christian workers

(two women. EDS.), took their

departure on the 2:20 train Mon-

day afternoon. The meeting ac-

complished a wonderful success.

About 45 professed sanctification,

and several were convert-

ed."

The above mentioned Rev.

Guy is a Baptist preacher whose

standing has not as yet been in-

terfered with in his church, yet

he is regarded by many Baptists

as preaching one of the rankest

and most fallacious, if not hurt-

ful, heresies known in the whole

catalogue of errors—that of the

second blessing and sinless per-

fection. The evil effects pro-

duced by the preaching of this

error, and the accompanying

methods, are said to be four-fold

1. It is a false view of the

Christian experience, and con-

verts its professor of adding to

the Word, also in that it contra-

dicts and makes void the scrip-

tures which say: "If we say

that we have no sin, we deceive

ourselves and the truth is not in

us." 1 John 1:8. If this be

true, it is, in effect, satan sow-

ing tares in the field where the

good seed has been sown.

2. It produces a false and

abnormal profession of the Chris-

tian experience, which is wrong

and sinful, and can only be ac-

counted for on the supposition

that the nervous system and im-

agination of the victim has been

Amen!

brought under mi
very great
magnetic and ps
sure, and thus m
to mistake
physical sympto
for spiritual
experiences, o
critical.

3. It often pro
great dis
traction and c
in our churc
several hav
been divided,
not infre
causes our breth
part asunder in
ship in the
churches, and th
orderly and scr
growth of

our brethren, and the healthy
progress of the Master's cause
in the churches and among the
people.

4. And perhaps worse than
all, it seeks to neutralize the dis
tinctive principles of Christ's

churches by fusing them with

all sorts of religious non
descripts, who put all the

"perfect holiness," thus belitt
ing the doctrine of real sanc
tification, or the growth in grace

more and more unto the likeness

of Christ, the maintainance of

the ordinances of the Lord's

house, and our earnest conten

tion for the faith once delivered

to the saints.

Now, what to be done to

arrest this threatening evil

among our churches? Shall we

send it up to the Association or

the Convention to "stir the de

nominational heart" and "vex

the righteous souls" of our

brethren who have been sent

there by the churches to devise

the best ways and means for

carrying forward the great work

of missions and education, but

which it seems to be subject

to a mighty effort to make it

a court of inquiry, or an inqui

sition to correct the orthodoxy of

the churches? Or shall we not

some how get the case before

the church who only has

jurisdiction in the matter,

who may, with the help of

a regulation council, sift it

to the bottom, and then take such

action as in their pious judg

ment the facts and circumstances

require? Our voice is for the

later, for there only can the

hurt be healed.

WE suppose our people have

by this time recovered from the

shock of the late Convention.

Would it not be well for us to

take up our carriages and move

on to the next station. In other

words, let us go right up with

all of our might in the work, of

State, Home and Foreign Mis

sions, Ministerial Education and

Sustentation. There is much to

be done.

THE world mourns the death

of Jean Ingelow, the famous

English poetess. Her verses

have been translated into many

languages, and have been an in

spiration of many lives.

THOSE are wise words of Bro.

William Thigpen in this RECORD.

Our brother will find our answer

to his inquiries in the plain and

strong words of our brother, S.

M. Ellis, and others, as well as

our own published statements.

In our judgment, the indepen

dence, the real sovereignty of our

Baptist church, was never so

much threatened as now. But

they are God's, and He rules.

OUR FIELD GLASS.

Bro. S. W. Sibley, McComb City, writes: "Our church is doing moderately well. Baptized

two last Lord's Day. The mis

sion spirit is growing among us.

The country all around is in

fine shape. God is with us and

I trust we are with God. It is

well for us to live well. Cheer up my

brother; the goodness of the Lord

abounds. Scatter the seed for

in his own good way and time we

will gather the harvest home. We

are all well." We rejoice in

this good news from Bro. Sibley.

and trust rich blessings may

rest upon him and his work more

and more. Yesterday (Sun

day 1st) was a good day with us

at Pelahatchie. The pastor

preached at 11 a. m. and 8:30 p.

m. Congregations were large

and quite attentive. The Method

ist people had just closed a

meeting of twelve days continu

ance, in which all the Chris

tians of the community were re

freshened. We hope soon to fol

low this up with special services.

Returning from Pela

</div

How to Bring Our Church into Active Sympathy with Our Mission Work.

The expression, "our church," means Missionary Baptist churches, for if there are any churches that are not mission churches, they are not of us, for "if any man have not the spirit of Christ, which is the spirit of missions, he is none of this." And this will apply to churches as well as individuals, from the fact that churches are made up of individuals, and are never more consecrated and efficient than the individual members constituting the churches. Hence, the way to bring our churches into active sympathy with the mission work is:

1. To get each member constituting our churches to appreciate his or her individuality in the church of Christ, and their responsibility as an individual Christian. In order that the church hold forth the great light of the gospel to the perishing millions of earth, each individual Christian must be a light-holder.

2. To teach our people that

the command to send the gospel to the nations is imperative and divine as the command to repeat, believe, and be baptized; and as Christians, we stand on the law of love to

missionary or gospel work.

3. To get each member constituting our churches to appreciate his or her individuality in the church of Christ, and their responsibility as an individual Christian. In order that the church hold forth the great light of the gospel to the perishing millions of earth, each individual Christian must be a light-holder.

4. Again, in order to the bringing of our churches into active sympathy with our missionary enterprises, they must have consecrated missionary pastors. No church can be developed in mission work and brought into line with our mission work by

W. THIGPEN.

Lake Como, Miss.

QUIET HOME THOUGHTS.

BY MURPHY R. COOPER.

Twas nine years ago a happy couple marched down the aisle, as long as I have a voice. I will speak against it—i.e., liquor as long as I have a voice. I will write against this wrong as long as I can wield a pen.

"There is no escaping this ticket for a political party that is even silent on the liquor traffic."

David will smite this Goliath.

Pulaski, Miss.

ONE THING.

NO. 2

Within the compass of the one thing Paul includes brotherly love, and writes: "We have very indefinite and confused ideas of our mission work: (1) from lack of correct information in regard to our methods and plans of work; (2) from too much information (?) from those who oppose the work, misrepresenting it; for there is a do-nothing, grumbling class in our churches who gathereth not with us but with them, scattering abroad among unrighteous and unreasonable, who, to screen their own shame and negligence in not working, try to draw off other Christians who lack information concerning mission work.

4. We may develop our churches in mission work by encouraging order, or system, in giving to missions. The church that has no system of work, usually has no work at all to show. Order is a law of heaven, and system is a necessary law. Now, I want to say, once for all, that we must make no war upon the earth. And we are not left at the creatures of the churches the prophet said: "Hell hath which he found in his soul, and without direction as to giving to for their aggrandizement, but as God's work. The Word of God their masters, there is no place plain on this matter, and for them to better, a thousand up." My God, what a fearful thought.

5. Then consider how many mill Christ." And he said: "I thank you, one and all, were disbur-

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CHRONICLES.

L. A. D.

The first session of the Convention after the war was held in Meridian—Rev. D. P. Bestor, then of Columbus, was president; Rev. J. B. McLeland, of Macon, recording secretary, and L. A. Duncan, of Meridian, corresponding secretary. No missionary work was proposed, the two things engaging attention, being Mississippi College and the Orphan's Home.

In 1868 the Convention met again in Meridian. Rev. M. P. Lowrey of Ripley, was president; Bro. McLeland recording secretary for the last time, and Bro. Theo. Whitfield, of Meridian, corresponding secretary; Rev. N. L. Clarke preached the introductory sermon. The General Association had suspended independent work for the purpose of uniting and co-operation with the Convention. But no missionary work being undertaken, the Association resumed its sessions and began to supply destination in its bounds again.

Four years later the Convention was again held in Meridian. Rev. M. P. Lowrey still being president; W. T. Riddle, recording secretary; Rev. W. S. Webb, corresponding secretary; Rev. R. M. Leavell, Treasurer, and Dr. Hackett, then of Jackson, preached the introductory sermon. It was at that meeting that Rev. M. T. Martin reported as the result of his agency, sufficient funds (\$12,000) to redeem Mississippi College, and Dr. Hillman turned over the mortgage as duly paid.

During the same year the General Association was the first to enter upon the Sunday School work, which it did in 1880. It met that year with the Oak Grove church, near Meridian. At that time the true character and object of the Association was not understood by all the Baptists in our city. Its plans of work, and those of the Convention, were very different, and there was fear of friction.

Considering its opportunities and resources, the General Association has done a remarkable work. It had for years a difficult field without facilities of travel. Preachers had to engage in secular employment for a support, and had little opportunity for study. Schools were not common in the early days, and books were not convenient. Dreary rides of hundreds of miles, swimming rivets, and enduring hardships, were the experiences of our pioneer preachers.

Those faithful men who "bore the heat and burden of the day," should be "very highly esteemed in love, for their works sake." We cannot afford to thrust them aside in many things they can teach us profitable lessons. At no time has the General Association ever attempted to dictate to, or define doctrines for the churches, it claims no authority further than advisory, and makes no deliveries.

Such things as "vacations" had not become orthodox sixty years ago, and tours through destitute fields at home, had not been supplanted by "tours through Europe and visits to the Holy Land." The truths of the gospel were preached with plainness and simplicity, without elegant adornments of language, and doctrines were impressed. It was an unusual thing for a Baptist to stray into pietistic folds, contending

that "one church is not good as another." Departures from the faith had, it is true, caused two divisions in our ranks—the anti-invasion heresy and Campbellism.

So many books were being published to "explain away Bible doctrines," Baptists felt compelled to defend their faith in like manner. Soon "of making books there was no end," and the Bible practically ceased to be its own interpreter." It is quite common now to quote Dr. So and So, instead of the years, has appeared in a new Bible study among our people. The Young People's movement has been a stimulant, however, in that direction.

Nearly all of our leading ministers in the Southwest have held that a valid baptism requires three things—a proper mode, proper subject, and proper administrator. Many of our Northern brethren have recognized what we have called alien baptism, and have gone so far as to admit pedo-Baptist ordinations. It is a fact, too, that they have carried politics into their religion, instead of their religion into politics. And politics now is very narrow, being exemplified by the removal of Dr. E. Andrews from the presidency of Brown University, of Providence, R. I.—a Baptist institution.

Dr. Andrews is a man of eminent ability, but has the courage of his convictions, and because he upheld bimetallism and did not pander to monopoly, he was ostracized. There are other cases nearly as bad, and by bodies calling themselves Baptists—whose charity for other denominations is marvelous, while not showing the first principles of brotherly love to brethren of the same faith and order.

Andrews, pride and self-love seem to have full sway, even in some of our churches, and things are judged from worldly standards.

THE ORPHANAGE.

We write this paragraph merely to let THE RECORD readers know the needs and status of the Orphanage work. We now have eight children, and our room in the rented house is almost entirely filled. We have applications from thirteen others who are needy, and wish homes. Oh, for the ability to at once build upon our land! There is a great work for our people on this line. If they do not perform it, other people will perform it, and we will lose the blessing of ministering to God's poor, and they will be lost to our denomination. One of the girls in the Orphanage is a deaf mute, who will go to the State Institute for such people when its session opens. But she has been committed to us, and our ward. We have a little girl, received a few days ago, four years old; and another baby just one year old. We do not know of any stronger appeal to benevolence and humanity than these destitute little ones, whose parents God has removed.

The article in a late issue of THE RECORD, referred to by Bro. Price, was written to show that the Convention had gravely erred, and that the next body coming together from the churches, should take steps to provide against any further attempt at over-riding church authority. The speech referred to was in support of a measure dissimilar to the resolutions which carried the condemnation of the body. The proposition before the Convention on Monday morning was in the interest of saving a brother and of healing a probable breach among Baptists. It was

The newspapers continue to report that commercial prosperity is largely on the increase in this country. As yet, however, we have only heard the sound thereof, though it is probable that we have enjoyed as much of it as any of them.

Bro. Price's Question.

(SEE PAGE 3.)

Whilst an answer to Bro. Price's question can have, and should have, no bearing upon the points raised against the action of the late "Convention" in condemning M. T. Martin's teaching, yet I have no hesitation in complying with this request. But let it be kept in mind that the Convention, by a radical departure from Baptist usage and from its own record of fifty years, has appeared in a new

Dr. So and So, instead of the years, has assumed the role that this assumption of judicial authority is called in question as violating Baptist polity and principles; that there ought to be no peaceful acquiescence until we have been led back into the old paths wherein our brothers safely trod.

The action of the Convention condemning Martin's teachings, is regarded by many as transcending the authority of a deliberative body which is composed of messengers from the churches. It is not for the Convention, and to providing for the peace of Zion let it be shown, when churches unite to form an orderly investigation at length, with the findings to be of a final settlement.

(3) And again; because the proposition looked to taking the question of Martinism out of the

Convention, and to providing for

the way to set him right.

But mark, it was not provided

that the investigation and find

ings were to be reported to any

organized body on earth for

judgement, but when published

to the world, to be left, of

course, with Baptists generally

in the right of private judge-

ment, and with the sovereign

churches to intelligently accredi-

tate or discredit the brother and his

teachings. If this request had

been granted, and after due and

deliberation, the com-

mittee dissented from Bro.

M. T. Martin's views, publishing to the

world what Baptists believe,

and the points of Bro. M.'s de-

fection from sound doctrine,

neither Martin nor any other

preacher living could continue

among us advocating the said

disapproved doctrines.

Baptists have established

every point of their distinctive

doctrines in the open arena of

debate—from Paul to this day.

They have shrunk from contro-

versy with no heresy that was

ever conceived in the pit;

and it ill becomes them to ignore an

object of their organization.

They did not intend to create an organization

which should be vested with dis-

ciplinary authority over the

churches, nor with co-ordinate

authority with the churches.

They say that not one iota of

authority committed by our

divine Lord to the churches,

could be delegated at all.

delegatur non delegatio est.

But the late Convention did

solemnly and formally, some-

what after the manner of the

sixteenth century Romish hier-

archy, assume a function which

had been delegated by our King

to His churches, the disciplinary

function of condemning one of His

ministers, a member of one of His

churches, for holding and

teaching heretical doctrines. In

so doing, the Convention depart-

ed from its object and mission,

and at the same time sacrificed

one of the dearest principles

cherished by Baptists, namely:

responsibility of the individual,

under God, to the church and to

the churches.

The article in a late issue of

THE RECORD, referred to by Bro.

Price, was written to show that

the Convention had gravely

erred, and that the next body

coming together from the

churches, should take steps to

provide against any further attempt at

over-riding church authority.

The speech referred to was in

support of a measure dissimilar

to the resolutions which carried

the condemnation of the body.

The proposition before the Con-

vention on Monday morning was

in the interest of saving a broth-

er and of healing a probable

breach among Baptists. It was

offered in the interest of peace, and supported in that interest alone.

Bro. Martin insisted that he is a sound Baptist, in agreement with our faith, and virtually asked of his brethren a hearing, that he might make himself clear on every point. I opposed the resolutions passed on Saturday by a minority of the Convention (101 of 200), which pronounced condemnation of M. T. Martin's teachings, not because the brother was Martin, but because it was unbaptistic and a cruel wrong to the man.

Fraternally, S. M. ELLIS.

In common with many friends we mourn the death of Mrs. J. Z. George, the wife of Mississippi's great Senator. Sister George was in the sixty fourth year of her age, and had been for some time in a low state of health.

On the other hand, I pleaded for the proposition to give the brother who had been unscripturally condemned, a fair hearing, not because the man was M. T. Martin, but (1) because it was a safe, conservative step in the direction of preserving our brotherhood in the unity of the faith. (2) Because if the brother was shown to be wrong, it would be the way to set him right.

(3) And again; because the propo-

sition looked to taking the question of Martinism out of the

Convention, and to providing for

an orderly investigation at length, with the findings to be of a final settlement.

But mark, it was not provided that the investigation and find-

ings were to be reported to any organized body on earth for

judgement, but when published

to the world, to be left, of course, with Baptists generally

in the right of private judge-

ment, and with the sovereign

churches to intelligently accredi-

tate or discredit the brother and his

teachings. If this request had

been granted, and after due and

deliberation, the committee dis-

ented from Bro. M. T. Martin's

views, publishing to the

world what Baptists believe,

and the points of Bro. M.'s de-

fection from sound doctrine,

neither Martin nor any other

preacher living could continue

among us advocating the said

disapproved doctrines.

Baptists have established

DIED.

On the 10th day of this month (June), Bro. William Stovall passed off the stage of action, and his immortal soul took its flight to the realms of everlasting joy.

In the life of Bro. Stovall, we have another illustration of the fact that "God's ways are past finding out." When quite a young man he was happily con-

verted, and united with the Baptist church at Raymond, Miss. In 1870 he entered Mississippi College as a ministerial student, having been licensed the year before by the Brownsville church.

He was stricken down by rheumatism in 1883, and thenceforth, and for many years, was nearly as helpless as a baby, and much of the time a great sufferer. The

Resolved. That while we seriously lament this sad misfortune, that we bow in humble submission to the will of Him who worketh all things together for good to them who love and fear Him.

Resolved. To the relatives in their forlorn condition, we would not offer a hackneyed phrase of condolence, but would point them to the Supreme Master of the universe, admonishing them that: "Earth has no sorrow that heaven cannot heal; and bidding them to look to Him who alone is able to bid up the broken heart.

Resolved. That a copy of these resolutions be sent to THE BAPTIST RECORD for publication, and a copy be forwarded to his widow and children.</p

**W. M. U.
Department.**

MISS MARY P. HACKETT, ... Editor

MEDICAL MISSIONS

The paths of pain are thine. Go forth with patience, trust and hope: The sufferings of a sick earth Shall give thee ample scope. Beside the unveiled mysteries Of life and death, go stand, With guarded lips and reverent eyes, And pure heart and hand. So shall thou be with power endued From him who went about The Syrian hills—doing good, And casting the demons out.

That Good Physician liveth yet, Thy friend and guide to be: The Healer by Gnesaret Shall walk the rounds with thee.

—WHITTIER

We are requested to announce that Miss Lulu Bailey has re-signed as superintendent of the Sunbeam work, and that Mrs. Aven will, for the present, have it in charge. We greatly regret to lose the valuable services of Miss Lulu from this work, for she has done well, but it is in good hands, and will prosper.

A REQUEST.

DEAR BRO. HACKETT: Allow me, through the columns of THE RECORD, to ask the prayers and sympathies of God's people in behalf of an only brother, W. W. Adams, and wife, who have been called to pass under the rod of affliction. The loss of a son, just grown, from measles; and a daughter just entering womanhood, from same disease, is stricken with total deafness.

SISTERS.

Home Board Recommendations to Woman's Missionary Union Adopted at Annual Meeting at Wilmington N.C., May 1, 1897.

The Home Mission Board desires to express its grateful acknowledgment for the effective aid rendered it by the Woman's Missionary Societies during the past year. In asking its continuance for another year, the Board requests:

1. That an earnest effort be made to raise \$30,000: \$15,000 cash and \$15,000 in supplies for our frontier missionaries.

2. That in view of the great sacrifices of many of our home missionaries, and of the life of self-denial we owe to Him who has redeemed us, we ask the women of the missionary societies to make constant offerings for this work, remembering it by special prayer and gifts during some one week of the year.

3. The Board earnestly commands the effort to enlist all our Sunday Schools in mission work, and that for this purpose suitable and instructive literature be prepared, and as widely disseminated as possible. The educational power of such literature is worth thousand fold more than its cost.

4. That our increasing foreign population, especially in our growing cities, be regarded with even greater interest by our sisters, and especially that the women who are upholding the work in Cuba may have their earnest co-operation.

5. That individual work, and work by societies, for the elevation of the negro women in and about our homes be greatly increased.

LETTER FROM DR. I. T. TICHENOR TO WOMAN'S MISSIONARY UNION.

DEAR SISTERS.—In presenting again, our requests for help, the Home Mission Board desires

to express its grateful sense of the renewed obligations under which it is placed by your efficient aid during the past year. May we be permitted to say that the work of the Executive Committee has been even more efficient this year than in any preceding one. Though the unpropitious times diminish the present results of the Committee's efforts, we are assured that the good seed has been more widely sown than ever, and that its fruits will continue to be harvested in years to come.

The needs of the Board, like the wants of our common humanity, are much the same this year as last. The Board's work among the foreign population in our growing cities is on the increase.

Though now confined mainly to Baltimore, Washington, Louisville, St. Louis and Kansas City, the time is at hand when it must be extended to Memphis, New Orleans, Galveston, Houston and other cities of the South and Southwest. As the years go by, this class of our population will become more numerous, until so day portions of the South

are equal in their per cent of foreigners, parts of the great Northwest. If we could prepare churches and Sunday Schools, and other forms of religious instruction and influence for them, it would lesson many an evil, and add greatly to the religious progress of our country.

That heroic band of women, who in the enforced absence of the pastors, have upheld our work in Havana, deserve, and will no doubt receive, the warm and generous support of the women of our churches.

The moral elevation of the negro women in and about our homes, presents one of the best opportunities to do a much-needed work for a race that has special claims on our sympathies and our kindly efforts. If the Baptist women of the South would ask themselves what they can do for those of this alien race that live within their gates, and then do it in the fear of God, their efforts in one generation would be visible in the moral uplifting of millions of these people who are dependent on us for enlightenment and the knowledge of salvation. There are no words too strong to be employed in urging the performance of this duty.

The week of self-denial has been greatly helpful to the work of the Board. It is impossible to determine what amounts are contributed during this week, but the Board is assured that they are increasing every year. Observation has led us to conclude that great good could be accomplished by making this a week of prayer, as well as of contributions, and we suggest that this feature be added to its observance.

There is enough in the needs of the millions of women and children in Southern homes destined of the Word of Life, if known, to elicit the deepest sympathy, the earnest prayers, and the most liberal contributions from every Christian heart.

Special hours of some chosen week devoted to these things, would bring a blessing alike to those who give and those who receive.

The growing needs of the Board, the opening of fresh opportunities, demand year by year, increased contributions. A million and a half are added annually to the population of our country, and this great host needs preachers, churches, Sunday Schools, Bibles, Testaments

and tracts to meet their spiritual wants. These they must have, or they become heathen at our doors. When will the liberality of our people be equal to the growing wants of destitution about us, and our offering to the Prince of Wales, the work, measure up to the necessities of the Lord's poor. The Board renew its request that God's blessings be upon it: for upon the good education of princes, and especially those who are destined to govern, the welfare of the world, in these days, very largely depends.

The story is told that when the Archdeacon of London was catechizing the young princes

Victoria and Her Children, Lands Without a Missionary.

Her Majesty kept the religious

instruction of her children

largely in her own hands. When

Mr. Birch had been appointed

tutor to the Prince of Wales, the

Queen wrote:

"It is an important step, and the strongholds of Satan will be captured in the name of the Lord. Thibet is still besieged by missionary armies, and progress is being made among Thibetan people, and footing has even been gained in Thibetan territory."

The story is told that when

the Archdeacon of London was

catechizing the young princes,

he said:

"Your governess deserves

great credit for instructing you

so thoroughly." At which the

boys piped up:

"Oh, but it is mamma who

teaches us our catechism."

If is not, perhaps, generally

known that the Queen occasion-

ally taught a Bible class, for the

children of those in attendance

at Buckingham Palace.

The Princess Royal, when a

child, and the Prince of Wales,

too, needed the curb occasion-

ally. Once the Princess, at a

military review, was coqueting

with some officers of the escort,

and took no notice of the warn-

ing look from the Queen. Final-

ly, she dangled her handkerchief

over the side of the carriage and

dropped it intentionally. There

was a rush of young officers to

pick it up, but the Queen bade

them desist, and turning to the

Princess, said in a stern voice:

"Now, pick up your handker-

chief yourself."

There was no help for it; the

young Princess, with flaming

cheeks and a saucy toss of the

head, did as she was told.

Another time it was "Prince"

who received a wholesome les-

son. He was riding in company

with his father, and for once

forgot his usual politeness and

neglected to acknowledge the

salute of a passer-by. Prince

Albert, observing it, said:

"Now, my son, go back and

return that man's bow." And

he had to do it.

ITEMS OF SPECIAL INTEREST.

There were six hundred and sixty baptisms reported in connection with our missions last year. We should praise God.

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THE CHARTER

OF INCORPORATION OF THE
SOUTHERN PINE CO.

It is known that G. W. Meyer, George Crossland, G. D. Blewett, H. G. Meyer, H. V. Hall and all others who may hereafter be associated with them, their successors and assigns, shall be, and they are hereby created a body corporate and politic by the name and style of the SOUTHERN PINE CO., and by that name shall have succession or fifty years, may contract and be contracted with, sue and be sued, plead and be impleaded, and shall have all the rights, privileges and immunities granted by the Annotated Code of Mississippi, in chapter twenty five thereof, and by any and all amendments thereto, provided the same may be necessary to carry on the objects and purposes of the Charter. This Corporation is created for the purpose of Manufacturing, and Dealing in Lumber, in all its branches, and it shall have the power to receive and hold real and personal property by gift, purchase or otherwise, not exceeding one hundred thousand dollars (\$100,000) in value, and may alienate and convey the same; and may purchase all the machinery and appliances necessary therefor and it may buy and sell any commodity it may deem to its interest.

Said Corporation shall have the power to make and enforce any by-laws, rules and regulations, not contrary to the laws of this State, which may be necessary for the regulation and government of the Corporation, and its business and affairs, and it shall have all the power necessary and proper to successfully carry out said object. It may lend or borrow money and secure the payment of the same by mortgage on its property and franchise or otherwise; may issue bonds and secure them in the same way, but no such pledge or mortgage shall be made without the consent of stock-holders representing two thirds of the stock.

The capital stock of said Corporation shall be Twenty-five Thousand Dollars, which may be increased at the option of said Corporation to any amount not exceeding One Hundred Thousand Dollars, for which certificate of stock may be issued in shares of One hundred Dollars each, but said Corporation may organize and commence business when Ten Thousand Dollars is subscribed.

The government of the affairs of the Corporation shall be vested in a board of not less than three, or more than five (5) directors, chosen from the stock-holders, who shall hold their office for twelve months from the date of the organization of the company, and until their successors are elected and qualified. The president of the said Corporation shall be elected from and by the directors, and shall hold the office for one year, until his successor is elected and qualified. A majority of the directors shall constitute a quorum for the transaction of all business. Said directors shall elect such other officers, agents and employees, as may be deemed necessary for the proper management of the business of the said Corporation and may be authorized by the by-laws. Two, three or all of whom, they may take such goods and prescribe to them such duties as they may deem proper.

The domicile of said Corporation shall be at Meridian, Mississipi.

This Charter shall take effect and be in operation from and after its publication and approval by the Governor.

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